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DİA

**ÖMER b. ABDÜLAZİZ**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

Murad, Hasan Qasim

Sunnah and Hadīth in 'Umar II's epistle against the Qadariyyah .-- 1996 ISSN: 0578-8072 : Islamic Studies, vol. 35 iii pp. 283-291, (1996)

Qadariyah | Hadīth | Theology | Umayyads; 'Umar b. 'Abd al-'Azīz, Umayyad Caliph

01 Mayıs 2018

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5696 KHALEK, Nancy. Early Islamic history reimagined:  
the biography of 'Umar b. 'Abd al-'Aziz in Ibn  
'Asākir's *Tārīkh madīnat Dimashq*. *Journal of the  
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5870 MURĀD, Hasan Qāsim. Was 'Umar II "a true  
Umāyyad"? *The Caliphate and Islamic statehood*  
*formation, fragmentation and modern interpretation.*  
Ed. Carol Kersten. Berlin: Gerlach, 2015,  
pp. 146-162 (I). Originally published in *Islamic*  
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5871 PALOMBO, Cecilia. The "correspondence" of Leo  
III and 'Umar II: traces of an early Christian Arabic  
apologetic work. *Millennium: Jahrbuch zu Kultur*  
*und Geschichte des ersten Jahrtausends n. Chr.*, 12  
(2015) pp. 231-264. Argues that all the extant  
versions of the so-called "correspondence" ultimately  
derive from an original Arabic Christian apologetic  
work, composed probably in mid-eighth century, in  
the monastic circles of Syria-Palestine.

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6555 LEVY-RUBIN, Milka. 'Umar II's *ghiyār* edict:  
*Ömer b. Abdülaziz* between ideology and practice. *Christians and*  
*150122 others in the Umayyad state*. Ed. Antoine Borrut and  
Fred M. Donner. Chicago: Oriental Institute of the  
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22 Ekim 2018

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6571 YARBROUGH, Luke. Did 'Umar b. 'Abd al-'Azīz issue an edict concerning non-Muslim officials? *Christians and others in the Umayyad state*. Ed. Antoine Borrut and Fred M. Donner. Chicago: Oriental Institute of the University of Chicago, 2016. (Late Antique and Medieval Islamic Near East, 1), pp. 173-206. Presents and evaluates the evidence that 'Umar II issued an edict forbidding agents of the Umayyad state to employ non-Muslims. Argues that the evidence is intractable, allowing historians neither to confidently assess the nature of the policy nor even to be certain that it was formulated at all. Suggests that the 'epistles' which the caliph purportedly sent to his lieutenants should be read as pseudepigrapha composed by Muslim officials for an audience of 'Abbāsīd ruling elites.

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3157 KHALEK, Nancy. Early Islamic history reimagined:  
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- 3254 MURAD, Hasan Qasim. Was 'Umar II "a true Umayyad"? *The Caliphate and Islamic statehood formation, fragmentation and modern interpretation*. Ed. Carol Kersten. Berlin: Gerlach, 2015, pp. 146-162 (I). Originally published in *Islamic Studies*, 24 iii (1985), pp.325-348.
- 3255 PALOMBO, Cecilia. The "correspondence" of Leo III and 'Umar II: traces of an early Christian Arabic apologetic work. *Millennium: Jahrbuch zu Kultur und Geschichte des ersten Jahrtausends n. Chr.*, 12 (2015) pp. 231-264. Argues that all the extant versions of the so-called "correspondence" ultimately derive from an original Arabic Christian apologetic work, composed probably in mid-eighth century, in the monastic circles of Syria-Palestine.



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3250 LEVY-RUBIN, Milka. 'Umar II's *ghiyār* edict  
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*Siyar*  
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- 1004 YARBROUGH, Luke. Origins of the *ghiyār*. *Journal of the American Oriental Society*, 134 i (2014) pp. 113-121. "Examines a recent claim that it was the Umayyad caliph 'Umar b. 'Abd al-'Azīz (d.101/720) who instituted the requirement that non-Muslims living under Muslim rule adopt distinctive dress and behavior (*ghiyār*)."

Giyar

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Umar b. Abdilaziz

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